Mr. J. Glanvil's FULL VINDICATION

Of the Late

Reverend, Pious, and Learned

Mr. Richard Baxter.

816. m. 21
4.

THAT the great Enemy of Mankind may keep the greateſt part of the World in Ignorance, Bruitiſhneſs, and Senſuality, it hath been his peculiar ſleight, either to blind and corrupt the minds of thoſe who, by Office, and Profeſſion, are to oppoſe thoſe Works of Darkneſs, or elſe to faſten ſome unjuſt Accuſation upon thoſe that in earneſt ſet themſelves to promote Piety, Virtue, and Holineſs; and ſo, by prepoſſeſſing Mens minds with a falſe Opinion of their Perſons, effectually bar the entrance againſt any of their never ſo Salutiferous Inſtructions. If after all he can but prevail with good people (who have ſtill a vulnerable part) to believe or report any of theſe Accuſations, he then ſings his *Io Triumphe*, and thinks himſelf ſecure of his Vaſſals, though they are attacqued with never ſuch clear and convincing reaſons. *Pob!* thinks he, ſince thoſe that once cryed him up are weary of him, and their very Brethren cry ſhame upon him, I do not doubt but I have influence enough over my Slaves, to perſwade them to take the opinion of thoſe that have tryed him, and never learn at their own expence, what the experience of others will teach them at an eaſier rate. I wiſh we had not ſo ſad, and late an Inſtance of the ſucceſsful attempts of the great deſtroyer in this Nature. As there hath ſcarce been for many Ages a more Exemplary Pattern of Piety in the World, than the late Juſtly Renowned Mr. *Baxter*, nor a more zealous Recommender of it to others; ſo I think 'tis hard to inſtance in any, againſt whom the Powers of Darkneſs have made a more manifeſt and vigorous oppoſition. But he charged thro' it all with an Unſhaken Reſolution, and Invincible patience; and the ſtrong and continual impreſſion he had of his ſpeedy appearance before his Righteous Judge, enabled him to ſlight the unjuſt Judgments of Men, to whom he was neither to ſtand nor fall; nor could any of this tempt him to betray his Maſters cauſe by ſloath, or prevarication.

Within a few Weeks laſt paſt, he hath been conveyed ſafe out of this Noyſie, Clamourous, and cenſorious World, into the Peaceful Regions above, where inſtead of the Reproaches and Accuſations of the ignorant and envious, his Pious Labours meet with the kind approbation of his great Lord, and the univerſal applauſe of the Heavenly Choir. 'Tis not then ſo much out of kindneſs (tho' it be a Debt we all owe) to his memory, that we preſent you with this Vindication of him, his innocency being cleared up by the proper Judge of it; he neither fears the Cenſures, nor wants the praiſes of thoſe below. But leſt any, by a Preconceived Prejudice, ſhould be diverted from reading thoſe Books of his, by which ſo much Heavenly light, and life may be conveyed into their Souls. Now whereas there are two things eſpecially, (tho' contradictory each of the other) which were layed to this Reverend Gentlemans charge, by ſome who were equally enraged againſt him; tho' upon different Accounts; 'tis theſe two that I ſhall mainly endeavour to enervate, paſſing by others of ſmaller Importance: While ſome accuſed him highly for *Faction* and *Schiſm*, others fell foul upon him for *Time-ſerving*, and *Treacherous Compliance*; For Confutation of the Firſt Charge, I ſhall refer you to the Letter here ſubjoyned (refering the anſwer to the other till another time.) I take this way of anſwering it, becauſe moſt of thoſe that aceuſe him of it, took not their meaſures of him, by any perſonal acquaintance with him, or indeed obſervation of their own; but becauſe they heard it layd to his Charge, by thoſe they had a value for; therefore the beſt way to ſatisfie them is to clear them, that the ſame thing is denied, and Mr. B. juſtified from the charge, by Men, whom they equally value, Mr. G—— hath made himſelf deſervedly Famous in the Common Wealth of Learning, and his abhorrence of Faction and Fanaticiſm; he hath teſtified, not only by interſperſed paſſages, but whole Sermons and Books againſt it. So that I cann't ſee how any Man, that will acquit the one from that Charge, but he muſt acquit the other alſo, unleſs he have a very mean opinion of Mr. G—s, either Skill or Sincerity.

A Letter of Mr. *Joſeph Glanvil* (Chaplain in Ordinary to K. *Charles* II.) to Mr. *Richard Baxter*.

Reverend and moſt
Honoured Sir,

I *Have often taken my Pen in hand, with a deſign to ſignifie to you, how much I love and honour ſo* [illegible] *Learning, Piety, and exemplary Goodneſs, as you are owner of; And how paſſionately deſirous I have been, and am, to be known to a perſon with whom none hath a fair place in my higheſt eſteem and value: But my affections and reſpects ſtill growing infinitely too big for any expreſſion, I thought I ſhould but diſparage them. By going about to repreſent them. And when I ſate down to conſider, how I might moſt advantageouſly ſet forth* [illegible] *great deſerts, I was forc'd* [illegible] *And the thought of mine own* [illegible] *be loſt with* [illegible] *Great paſſions are naturally ſpeechleſs. And I find my* [illegible] *ſo* [illegible]

favour I have for you, that I can scarce forbear throwing away my pen, being near concluding, that 'tis better to speak nothing in such a subject, than a little. But when I consider you as a person that have high affections for those excellent qualifications, which in the highest degree are your possession, and suitably resent the worth of those that own them; I am incouraged to think that you may conceive how I honour you (though my pen cannot tell it you) by reflecting upon your own estimate of those, that are of the highest form of learning, parts, and exemplary piety; or, more compendiously, such in your judgment, as I take you for, Incomparable. And yet I have a jealousie that that will not reach it; for though I think your judicious esteem of such, cannot be surpassed; yet I am apt to think, that none ever got such an interest and hold upon your passions, as hath the object of my admiration, on mine. Nor yet can I rebuke them as extravagant, though at the highest, since they take part with my severest judgment, and were indeed inflamed by it. And I profess I never found my self so dearly inclin'd to those of my nearest blood, or so affectionately concern'd for my most beloved friends and acquaintance, as for you whom I had never the happiness to converse with but in your excellent writings, nor ever often saw, but in the Pulpit. Yea, I speak unfeignedly, I have always interessed my self more in your vindication when your unreasonable prejudic'd enemies have malign'd you, and delighted my self more in your just praises from those that know you, than ever my self-love or ambition could prompt me to do in any case of mine own. Sir, I hope you believe that I speak my most real sentiments, and do not go about to complement you. For I must be very weak and inconsiderate, did I think to recommend my self to so much serious wisdom, by such childish fooleries. Therefore if my expressions savour any thing above common respect, I beseech you to believe, 'tis for that their cause is not common; but as much above ordinary, as their object. I know your humility and remarkable self-denyal will not bear to read, what I cannot but speak, as often as I have occasion to mention your great worth and merits. However I cannot chuse but here acknowledge, how much I am a debtor to your incomparable writings. In which, when you deal in practical subjects, I admire your affectionate, piercing, heart-affecting quickness; And that experimental, searching, solid, convictive way of speaking, which are your peculiars; for there is a smartness accompanying your pen that forces what you write into the heart, by a sweet kind of irresistable violence; which is so proper to your serious way, that I never met it equal'd in any other writings. And therefore I cannot read them without an elevation, and emotions which I seldom feel in other perusals. And when you are ingag'd in doctrinal and controversial matters, I no less apprehend in them your peculiar excellencies. I find a strength, depth, concinnity, and coherence in your notions, which are not commonly elsewhere met withal. And you have no less power by your triumphant reason upon the judgments of capable, free inquirers; than you have upon their affections and consciences in your devotional and practical discourses. And methinks there is a force in your way of arguing, which overpowers opposition. Among your excellent Treatises of this nature, your Rational confirmation of that grand principle of our Religion, the Sacred Authority of Scripture; your solid dependent notions in the business of justification, & your striking at the Root of Antinomianism in them, which I look on as the canker of Christianity, and have always abhorr'd as the shaddow of death; and your excellent Catholick, healing indeavours; These, I say deserve from me particular acknowledgments. I profess the loose, impertinent, unsound, cobweb arguings of the most that I had met with in the Matter of the Divine Authority of Scripture, had almost occasioned me to stumble at the threshold, in my inquiries into the [illegible] Religion. Sound and wise arguings on [illegible] rebye on an implicit faith in things of this moment. But your performances in this kind bring us relief to my staggering judgment, and triumph't over my refractory. As they did also to an excellent person, a friend of mine, who was shaken on the same accounts that I was. And we are both no less obliged by what you have done in the other things forementioned. Which I profess I judge so rational, that I cannot but wonder, almost to stupor, to behold the fierce, though feeble onsets of your canker'd fiery opponents; whose writings against you (most of them) seem to me to be indited by nothing but spleen and choler. Nor have I been able to ascribe the ingaging of so many virulent pens against you, to, any other cause than the indeavours of Satan, hinder the success which your powerful pen hath had against the Dark Kingdom. And the spirit that I have perceiv'd to animate some of their wild ravings hath confirm'd me in that belief, that it was the great Abaddon that inspir'd their undertakings. I thought e're this to have given you a more publick specimen of mine affections, by indeavouring somewhat in your vindication against the calumnies, and feeble arguings of some of those fiery Assailants; But collateral occasions, and other studies have hitherto diverted me: Yet I shall not forget my obligations, assoon as I can be master of convenient time and opportunities for the performance. But I see my paper warns me; And though I should please my self by a larger expression of my respects, and sense of your high deservings from every one that hath had the happiness to be taught by you, either from the press or pulpit; yet I dare not be so rude in this first Address, as to be troublesome and importunate. I know your occasions are such, as that they cannot bear a long divertisement. I had several times design'd at London to have taken the boldness to have waited on you, but the consideration, how you were constantly ingag'd in business, prevented the execution of those intentions, And about three years since I came from Oxford on purpose to Kederminster, to see you there, and hear you preach; both which I was happy in. But you were then so busie in the company of several Ministers, that were at your house, that I could not gain an opportunity of making way for a future acquaintance. If I were sure that you were less incumbred now, and that you made any considerable stay in the Country, I would make a journey on purpose to wait on you. I have with this, sent you a small Discourse of mine own, of which I desire your acceptance. For the subject and design I know it will not displease you. And for the management, I'm confident you will not quarrel with it, because it is not so popular as it might have been, when you shall know that 'twas intended for those of a Philosophick Genius. I durst not (Sir) be any longer troublesome, and therefore shall conclude with this profession, that the freedom of your spirit, the impartiality of your inquiries, the Catholicknes of your judgment and affections, the peaceableness, and moderation of your principles, the generosity and publick spiritedness of your disposition, the exact, uniform holiness of your life, and your indefatigable industry for the good of souls, excellencies which I never knew so combin'd in one; have so endear'd you to me, that there is not that person breathing, that hath such a share in the affections, and highest value of

Most excellent Sir,

One of the meanest, though most sincere of your affectionate lovers, and admirers

Joseph Glanvile.

ADVERTISEMENT.

THere is in the Press, and will speedily be published, a Treatise of Mr. Baxter upon the Most Points of Divinity, fitted for the Press by his own hand some time before his death, Printed for John Salusbury, at the Rising Sun, over the Royal Exchange in Cornhil. Where is sold the Wonders of Sprits, fully evinced by Undeniable Histories of Apparitions and Witches, and an Essay of Rational Conjecture